

Times of Agitation.

In view of the agitations which should be found in Judea when that country should be invaded by the Romans, our Saviour said to his disciples, "In your patience possess ye your souls." The man who supposes that these agitations were chiefly civil, military, or of any secular character, has only looked on the surface. He will find under this, an important religious principle at work. The Jews sustained themselves by confidence in God, founded on what they regarded as a divine promise. They were confident that the immutable promise of that God on whom rested all their hope of eternal life, had rendered their temple inviolate by profane hands. The destruction of their city and the burning of their temple, was something very different from the ordinary success of more powerful arms—it was the destruction of religious hope—it was the disappointment of a mistaken confidence in what was never the promise of God. Hence the desperate tenacity with which they hung to that hope.

No other principle of which a human being is capable, is so strong as the religious element of our nature. Nothing else so deeply agitates the soul. Christians who come into contact with persons under the influence of a misguided religious principle, have special need of patience and self-possession. It might not be easy to decide whether they are the more liable to be carried away with the delusion, or to be excited to a bitter and unchristian spirit against it. Different Christians would be the more liable to the one or the other of these opposite errors, according to the difference of their natural temperaments. To guard against both these errors, they should cultivate confidence in the true promises of God. They should take heed to that oft-repeated admonition of the Bible, "Be not deceived."

Our exchange papers, both religious and secular, abound in exciting accounts of the doings of the followers of Mr. Miller, in all parts of the country. In our own city, though they are warm, we have reason to think they are more sober than in some other places.

"The Xth Day of the Xth Month."

According to Jewish computation, is Oct. 22d. As that day will have passed before this paper reaches our distant subscribers, it may be useful to them to reflect on the following opinions.

OPINION OF MR. HINES.

As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up to this faith, by the sounding of this cry at midnight, during the tarrying of the vision, when we had all snatched and slept, and at the very point when all the periods, are ending to our chronology and date of their commencement, terminate—we feel called upon to suspend our labors and await the result. Behold, the Bridegroom cometh; go ye out to meet him! is the cry that is being sounded in our ears; and may we all, with our bumps trimmed and burning, be prepared for His glorious appearing.

J. V. HINES.

Oct. 8.

OPINION OF MR. LATH.

I wish to say to my dear brethren and sisters who are looking for the coming of the Lord on the tenth day of the seventh month, but especially to those who have hesitated on the question, that the strong objections which have existed in my mind against it, are passed away, and I am now convinced that the types, together with the signs of the times, are sufficient authority for believing in the Lord's coming at that time; and henceforth I shall look to that day with the expectation of beholding the King in his beauty. I bless the name of the Lord, for sending this midnight cry to arouse me, to go out to meet the Bridegroom. May the Lord make us meet for the inheritance of the saints.

J. LATH.

Oct. 11th, 1844.

OPINION OF MR. STORRS.

I take up my pen with feelings such as I never before experienced. Beyond a doubt, in my mind, the tenth day of the seventh month will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a few days of that event, . . . . Now comes the True Midnight Cry. The previous, was but the alarm. Now the real one is sounding.

We are in the tarrying time now, and have been since last spring.

How long is the tarrying time? Half a year. How do you know? Because, our Lord says, "at midnight," while the Bridegroom tarried. "The vision was for 2,300 evening-mornings," or days. An "evening," or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time. The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, "go ye out to meet him." There is a leaving all, that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm—and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree; and a weeping or melting glory in it that passes all understanding except to those who have felt it.

On this present truth, I, through grace, dare venture all, and feel that to indulge in doubt about it, would be to offend God and bring upon myself "swift destruction." I am satisfied that now—"whosoever shall seek to save his life," where this cry has been fairly made, by indulging in an "if it don't come," or by a fear to venture out on this truth, "shall lose" his life. It requires the same faith that led Abraham to offer up Isaac—or Noah to build the ark—or Lot to leave Sodom—or the children of Israel to stand all night waiting for their departure out of Egypt—or for Daniel to go into the lion's den; or the three Hebrews into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith; but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare be accounted fools, madmen, or anything else that Antediluvians, Sodomites, a luke-warm church, or sleeping

virgins, are disposed to heap upon them.—Once more would I cry—"Escape for thy life!"—"Look not behind you."—Remember Lot's wife."—Geo. STORRS.

OPINION OF MR. MILLER.

I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the types. Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until to-day. . . . I now do not know of a single text, which disproves Christ's coming, this 7th month; and I have no drawback in my mind. If he does not come within 20 or 25 days, I shall feel twice the disappointment I did this spring. . . . I am strong in my opinion that the next will be the last. Lord's day sinners will ever have in probation; and within ten or fifteen days from thence, they will see Him, whom they have hated and despised, to their shame and everlasting contempt. Oh what will then become of nominal, cold-hearted scorners and professors. Have mercy, Oh God, have mercy upon them. I can be of no use in Boston; in twenty days or less, I shall see all that love Jesus. My health is such that I cannot be present at your Conference. The Lord bless and save you all when he comes. Amen and amen.

WM. MILLER.

Low Hampton, Oct. 6, 1844.

CORRECTION.—In a part of our impression last week a short article was headed "The Jewish Church." It should have been "The Jewish Chronicle." We now add the extracts then promised from this work.

"Kingdom of Messiah."

Chronicle.—What is the amount of the prophetic teachings respecting the kingdom of the Messiah? Do they speak of it as a kingdom existing in the days when they prophesied; or do they not rather and invariably represent it as one, whose establishment belonged to a far distant age?

Advocate.—In John 7: 39, that evangelist says of the life time of our Lord, "The Holy Ghost was not yet given, because Jesus was not yet glorified"—that is, it was not given in that full measure promised, and to be given after his resurrection. In the same sense, the prophets speak of the Messiah's Kingdom as belonging to a then future age. Its full development was not to be expected until the more full outpouring of the Spirit under the new dispensation.

Chron.—Is that Kingdom, whose glories they so ardently describe, and for whose coming they so earnestly longed, one which can only be termed a kingdom in a figurative sense?

Adv.—If by a figurative sense, is meant what is often called a spiritual sense, we reply, that our Saviour has very fully taught that his Kingdom is spiritual—but this, instead of diminishing, greatly increases its value.

Chron.—Do they mean by it simply that rule which the Redeemer now exercises, and ever has exercised, by the spirit of grace and holiness in the hearts of his saints? or do they not rather mean to assert, that He shall exercise an absolute and visible dominion in and over this earth of ours, in which He once actually sojourned, and for whose deliverance from the bondage of corruption He once actually laid down his life. A visible and local kingdom, whose materials have been collecting, and whose erection has been preparing, through all those various economies which have marked the history of the Church of God?

Adv.—What does the Chronicle mean by "absolute and visible dominion?" Does he mean something not produced by "the Spirit of grace and holiness?" If so, we must dissent from his opinion.

Chron.—For the idea of a local and visible kingdom," says Mr. Noel, "he added to the idea of a spiritual dominion, and the language of revelation becomes hard and precise; at once accordant with all the analogies of the past, and declarative of a definite object yet to be realized in the momentous connection of Jesus Christ with the world."

Adv.—What does Mr. Noel mean by a "local and visible kingdom?" Does he or does he not, mean to teach that Christ is to come from heaven to reign in person on earth? We should infer that such is the opinion of the Chronicle, from the sentence which follows.

Chron.—Does it not seem meet that here, on the scene of His humiliation, He should come forth and appear in all that majesty and glory which belong to our incarnate Redeemer? that here, where He once sojourned as the man of sorrows, despised of men, He should come forth and be seen as the King of kings?

Adv.—If the Chronicle thinks that Christ is to come here to reign personally, does he suppose he will reign over the earth in its present form, and over future successive generations of mankind—or over the earth purified by fire, and over former generations raised from the dead?

Where shall we stop?

We have published a little pleasantry between two brethren, whose signatures have been "Somebody" and "Beggur;" and as each has spoken, probably we shall not find a better time to stop than the present. "Somebody" will recollect that if his first article was somewhat misapprehended, his second would be liable to a similar fortune. And further, that he may have received from the article of "Beggur," an impression it was not intended to convey; and yet again, that all future articles must be made up of human words, not one of which is always sure to carry to another mind the precise idea which was in the mind of him that used it.

"The Church."

At the Congregational County Conference held in this city last week, we attended on Tuesday afternoon. Among the topics announced for discussion, were the following: "The church an object of love to Christians." "The church to expect her increase principally from her own children." Our recent discussion with the New Haven Chronicle about "the Church," led us to inquire with particular care, in what sense the speakers used the phrase "the Church." The result was, an impression that when they used this phrase, the idea before their minds was that of a visibly organized body of Christians for the worship of God in a particular place.—

One of the speakers distinctly assumed this position. He said new churches were to be gathered all over the world—and that it was only in respect to particular churches already organized, that he maintained that their increase was to be principally from their own children.

ANOTHER DISCLAIMER.—Bro. John Blain, of New London, has published a disclaimer, disapproving of the Albany resolution, and the proceedings of the "American and Foreign Baptist Missionary Society." He says:

"I hope my brethren will give up the new Foreign Mission Society, and co-operate with the old Society and Board; but, should they go on by themselves, and I should send a message after them, it shall be a message of tenderness and love. Brethren, the day for the poor insulted and crushed slave is brightening in the church and in the state.—Let us all go together, and labor to hasten on its full meridian glory. JOHN BLAIN."

NEW PAPER PROPOSED.—From the Free Missionary for Oct. we learn that a meeting was held in Utica, N. Y., Sept. 19, (the speakers were Messrs. Warren, Denison, L. P. Noble, J. Andrews, &c.) at which a resolution was adopted, declaring that "the Christian Reflector has fallen from its high ground of uncompromising hostility to slavery," and recommending to the Board of the A. & F. B. M. Society to take into consideration the establishment of a new paper.

"The Preamble and Resolution of the Boston Association on the subject of slavery, which we laid before our readers Oct. 1, have been adopted, we understand, by the New London Association, with only three dissenting voices, and those not among the ministry."

"The Alabama Baptist, though it defends slavery, has been attacked by a secular paper in that State as not quite hot enough in its defence of 'the peculiar institution.' The extravagance of the secular press on that subject, may be one means of convincing our brethren there that the whole system is corrupt. Only think of it—a system which compels grave legislators to enact laws to forbid the instruction of human beings under their dominion!"

In your paper of Oct. 1st, you quote a statement from the Albany Patriot, respecting a discussion which took place in the National Baptist Anti-Slavery Convention, at its late session in Albany, in which my name is mentioned, as having said that the greatest difficulty I met with in my agency was "to get through the ministry at the people." From this statement of that paper, you have seen proper to add this note: "This one remark of Mr. W. about the ministry, will furnish a feast for infidels for several days."

I regret the inference you have drawn from this statement, and I think it adopted to mislead the reader respecting my attachment to the ministry and the church. The Patriot may have endeavored to express, succinctly in his remark, the substance of my statement of labors, as an Agent, in its success and trials. I said in substance, I had met with much kindness and courtesy from ministering brethren, though in some instances it was difficult to reach the people of congregations upon the subject of Free Missions, because the ministry were opposed; and hence my only difficulty was the embarrassment such opposition presented to my reaching the people. Such a remark, therefore, as you have quoted is undoubtedly justly inferred from my statement, though the manner of the expression was not, as you infer, given in an offensive sense.

Permit me to add, that I may not be misunderstood, that I have the strongest attachment to the ministry and the church. I have not the least sympathy for the "Garrismisms," "Abby Calvinisms," and "concomitants" of this day which live upon the failings of imperfect ministers and professors of religion, and abandon the landmarks which the fathers have set."

The Society, for which I act, is not, to be sure, connected with the Triennial Convention but its object is the same, the diffusion of the Gospel, and the establishment of the church among all nations. It also compasses the heathen slave in the United States, and South America, and seeks his elevation and salvation. But it shall ever be an object of earnest prayer, with us that our benevolent enterprises, and affairs of our Society, may be conducted in such a manner as to deprive infidels of all weapons against the church of our choice, and the Zion of our Lord.

F. R. WARREN.

Rochester, N. Y., Oct. 7th, 1844.

Whoever is much acquainted with human affairs, will often find occasion to distinguish between the intention and the tendency of words and actions. Whatever might be the intention of the remark referred to, we must still adhere to our opinion, that its tendency is to please infidels. In confirmation of this opinion, a friend has just named to us the case of an infidel, who, upon reading the remark, observed, "I am glad there is one minister who has 'moral courage' enough to expose the wickedness of the ministry."

If the object of "the American and Foreign Baptist Missionary Society" is the same as that of the Triennial Convention, why have two bodies to accomplish one object? Or if it be said that, on the principle of a division of labor, each can occupy distinct portions of the field, we ask, Are the new Society willing to admit that this is the principle of their organization? Are they willing to treat the Convention as a fellow-laborer in securing the "same object" with themselves?

We do not know whether we exactly understand what is meant by the phrase, "the church of our choice." The phrase, "the church of God," or simply "the church," is scriptural and definite in its meaning. Do these additional words, "of our choice," mean only that we choose that church which God chooses?

Mr. Hallock has sent us from New York, a very interesting communication from Mr. Oncken, of Germany, which we are obliged to omit until next week.

TO CORRESPONDENTS.—We shall be happy to hear from our brother now for a few weeks at Limerick. We trust he will find the seclusion favorable to such work.

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